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J.N. Hostetter

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Evangelical Visitor

Jan. 17, 1955
Vol. LXVIII, No. 2

Evangelize!

Give us a watchword for the hour
A thrilling word, a word of power;
A battle-cry, a flaming breath,
That calls to conquest or to death;
A word to rouse the church from rest,
To heed her Master's high behest,
The call is given: Ye hosts arise,
Our watchword is Evangelize!

The glad evangel now proclaim
Through all the earth in Jesus' name;
This word is ringing through the skies,
Evangelize! Evangelize!
To dying men, a fallen race,
Make known the gift of gospel grace;
The world that now in darkness lies,
Evangelize! Evangelize!

—Henry Crocker

VOICE OF THE BRETHREN IN CHRIST CHURCH

EDITORIAL

Could It Be Yours?

FOR SALE:

One cross—nearly new. I cannot carry it and keep up with the world and its crowd.

One talent—new, except slightly shelf-worn. It has been laid away for several years.

One five-piece suit of armor—all pieces in good shape; only needs polishing.

One bundle of Christian opportunities—one that of going to church every Sunday; another the opportunity of being a soulwinner. I seldom use these opportunities, so have decided to let them go with the sale.

One badly-used Christian influence—buyer may be able to repair it if carefully handled.

The above-mentioned items are in the basement of my house, located at the corner of Careless Avenue and Neglect Street.

(Signed) A lot of Christians.

—Baptist Standard

Dr. Bob Jones Says

The way from earth to heaven is spoken of as the path of life. I do not know what life means. No man knows. I know what the scientists say about life. A doctor comes to the bedside of a dead man. He holds the mirror over the dead man's face and there is no breath stain on the mirror. He examines the dead man's heart. "He is dead," the doctor says. There are certain tests to which he would respond if he were alive.

A Christian responds to Jesus Christ. In the Christian's heart, there is divine life. Jesus came that men might have life and that they might have it more abundantly. A Christian's heart answers to the heart of his Lord. I have heard the great orators, and my soul has been stirred by their eloquence. My emotions have been moved by great dramatic events. But nothing ever sent such a tingle up and down my back as a simple gospel story. Since I found Jesus my heart responds to the divine message. The artist's heart responds to art. The soul of the musician responds to music. The heart of the great actor responds to drama. The heart of the Christian responds to God.

Bob Jones, Sr. in *Christ World Messenger*

What a Judge!

A Milwaukee man who cuffed a boy for throwing stones at his parked car was hauled into court on an assault charge. The magistrate, who has his own somewhat eccentric idea about how to curb juvenile delinquency, advised the defendant that kindness is more effective than severity in dealing with youngsters. He suggested that the motorist take the money that he would otherwise have paid as a fine and buy toys and ice cream for the young vandal.

Let's see if we have this straight. The judge advises that for throwing rocks the kid gets toys and ice cream. On a progressive basis, sticking an ice-pick in a tire should be good for a pair of roller skates or a scooter to the little rascal; breaking into the machine, ripping up the upholstery and setting it afire surely should rate a bicycle. If he steals it, it's his, if we follow the reasoning of this Wisconsin judge. We won't deny that his approach to junior-grade hoodlumism is novel but we'll withhold judgment on it—likewise refrain from applying it—until somebody else has given it a fair trial.

An editorial in the *Buffalo Evening News*. Thursday, December 23, 1954.

Wait, I Say, On the Lord

W. O. Winger

KING DAVID was better qualified than many prophets and sages to make this statement ending the 27th Psalm. This man more than many others knew how it was for the enemy to come in like a flood, but like Abraham, Isaac, Joseph, Moses, and all of God's worthies who, "Waited" saw and realized the Spirit of the Lord lifting up a standard against him in glorious deliverance and victory.

Tempted might we be, thinking those days are forever past, but the Scripture can be and is being fulfilled, even now, through our Christ, "The same yesterday, and today, and forever."

About 1865 an earnest company of believers started and prospered in a thriving community. With an energetic pastor and good evangelistic services they filled the little church building and all was going well. At this point, possibly too inquisitive, or wantonly exposing himself to a modern false cult, this minister was deceived, then seduced, and drew with him all but three lone members of the church. These "come-outers" called

themselves the cream, and the few who were left, the skimmed milk. The community was heavily canvassed for funds, and a new building called, "Church of the First Born" was erected, but with no spiritual foundation and real love they soon quarreled, separated and the building was torn down. Sad it is that some were so given over to false belief that they never returned to the God of their fathers.

Continuing to worship the God of their fathers, these three with the love that never faileth, evidently remembered Christ's blessed promise, "Fear not, little flock; for it is the Father's good pleasure to give you the kingdom." They forsook not the assembling of themselves together, and received the Master's blessing for the "Two or Three," in refreshing prayermeetings, and Gospel services.

Friends, as in Psalm 37, this powerful enemy spread himself like a green bay tree, but, lo, today he has no house of worship there. Meanwhile, the faithful and true believers are now putting up a \$40,000 church building to accommodate their growing congregation and Sunday school.

Those faithful few who persevered, and waited many years till victory came, challenge us with King David. "WAIT, I SAY, ON THE LORD"

Evangelical Visitor

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Evangelical Visitor

THERE are one billion souls in the world that have never heard the name of Christ. We stand on the brink of chaos. We live in a diminishing world. The farthest point in this world is only a day away. We live in a troubled world. Any nation could call to arms at a moment's notice a large percentage of her young men. This total preparation for war has so taken us in its grip that we are no longer shocked by it.

The Lord desires to speak with new impact. Our task involves the total job. You and I will only stand commended before God as we do our best. To do our task our lives must be given completely into the hands of a God who is able for the situation. God is waiting for a church that will dare to pay the price and believe Him.

This calls for a review of our commission. Jesus said, "Ye shall receive power . . . Ye shall be My witnesses . . . All power is given unto me . . . Go ye." This is a world outreach . . . "to every creature!" Our task is not finished so long as there is one soul in the far reaches that has not heard.

Our task involves a look at the field—to look at it as Jesus did. He saw the people as sheep without a shepherd and the compassion of His soul moved Him to take into account their need. He saw a plenteous harvest that must be gathered. Most of us are too materially minded. God will do exploits with us if we will trust Him. His warning is found in Ezek. 33:8, 9.

Part of today's task is to locate the enemy. Satan works subtly in the Church. He wants to entangle us. The more aggressive we are for God, the more open we will be for satanic attacks. If we are to face today's task we need to be prepared to face immediately the vicious attacks of the enemy. He would have us center attention upon ourselves, draw up our robes and say, "Look at me, see who I am." He seeks to divide us; to drive in a wedge and draw our eyes toward each other. God forbid that we should be torn among ourselves while the world goes on to the devil and we do nothing about it.

Let us do the thing God would have us do. Go forward and commit the results to God. Paul says, "Mark them which cause division among you . . ." You'll have to put a label on them. They'll never help you get the job done.

He would cause the spirit of unbelief to possess us. Where do we stand in daring to believe God for



TODAY'S TASK

Bishop Samuel Wolgemuth, at Ministers' Seminar

that which is beyond the ability of organization to achieve? The promises of God's Word are saying, from cover to cover, "I am sufficient for the total job." Of a certain city it is written, "He did not many works in their midst because of their unbelief." The warning of Hebrews is: "Lest there be within us an evil heart of unbelief. . ."

Before we may "resist the devil and he will flee from us," we must first "submit ourselves to God." As I give myself wholly in release to Jesus, He releases His holy power in me.

Another matter involved in today's task is to prepare for attack. Approximately one half of the world's population is under the dominion of Communism. This is none other than the representation of the devil in the lives of men. This moving power of darkness is closing door after door to missionary endeavor. Are we going to stand by and do nothing about it? Or will we move out into this world of darkness, under the power of the Spirit, and do something about it?

We prepare for attack by prayer. This is checking with our Commander in Chief for orders. We cannot meet the enemy of today with weapons of flesh. The nations are becoming convinced of this. Remember Christ, in the garden, in the agony of prayer. The only man who walked from the garden to the house of Caiphas composed was the victim Himself. The man who is prepared to do the task today is the man who has waited in the presence of the Lord, long enough to be composed for the task.

God not only wants His Word in

our hands. He wants the Sword of the Spirit in our hearts. We are attacking. God's orders for spiritual aggression are found in II Chr. 7:14.

Remember the words of Jesus to Mary: "Did not I say, if thou wouldst believe, thou shouldst see the glory of God?" Hezekiah is an example of a man who dared face the enemy entrenched about him. The Lord said, "I will defend this city . . ." The Angel of the Lord "went out that night and smote . . . in the morning, behold they were all dead corpses. . ." (II Ki. 19:34, 35)

The Lord calls us to attack. We must be brought to the place that we are ready for Him to do it. The Church must be brought to the point of attack — not each other — the enemy. It may require confessing our faults, as James said.

Hear God saying in Isaiah 41: "I will hide . . . I will help . . . I will make . . . I will open . . . I will plant. . ."

We need to mobilize our divisions. The efforts for ecumenicity (united Church action) indicates that the world cries out for a spiritual union. There must be normal healthy growth at home before we can expect it on the field. There is a conflict. Jehcsaphat shows us how to meet it. (II Chr. 20:14-22) He prayed, then they sang and praised "in the beauty of holiness," and the "lord set ambushments."

There is conquest. Joshua gives us an example of how to do. He sent forces to meet the enemy. God said, "Fear not, for I am with thee." God made the sun to stand still for the benefit of Joshua's conquest. How much more will He wait upon His people who go out to save the lost.

God is waiting to do something among us. He can set a fire in our souls that will set a conflagration in the community where we live.

The sixth thing we need to do is to conserve our gains. Acts, 2:47 "The Lord added to the Church daily such as were being saved." This suggests a development, a provision for that which is gained. Our own records lead us to search before God, lest we have waved the flags only. We've done some running, but have not added much to the Church.

There are two things needed: a revived Church, and the first love of new converts. The miracles are not by us but by the Lord. We are but the mouthpieces of God.

Then we need to maintain the supply line. It is a personal supply line, "Take heed to thyself." There must be constant personal compassion. We do not move in the outer circle of our lives with fire that does not burn within our souls.

Don't venture more for God than you can believe God for.

—Reported by C. R. H.

Conscience, like a pencil, must be sharpened before it is useful.

—T. N. Tiemeyer

An Indian version of the 23rd Psalm makes the words, "he anointeth my head with oil" read; "He puts His hands upon my head and all the tired has gone."

A Key To Victory

Just do the next thing you know you should do, to carry out the will of the Lord. If there is sin in your life, quit it. Put away lying, gossiping, dishonesty, or whatever your sin may be. Forsake worldly pleasures, extravagance in spending, vanity in dress, in your car, in your home. Get right with any person you may have wronged. Forgive everyone who may have wronged you. Begin to use your money to help the poor and to advance the cause of Christ. Take up the cross and live sacrificially. Pray, give, attend the Lord's service. Witness for Christ, not only when it is convenient, but when you know you should. Look to no cost and fear no consequences. Study the New Testament to learn the will of God, and then do that will as you see it. Start now by doing the next thing, and then go on from there.

—A. W. Tozer

Missed It At Last!

SOME TIME ago, in New York, a physician called upon a young man who was ill. He sat for a little while by the bedside, examining his patient, then he honestly told him the sad truth that he had but a short time to live. The young man was astonished—he did not think it would come to that, so soon. He forgot that death comes "in such an hour as ye think not." At length he looked up into the face of the physician and, with a most despairing countenance, repeated the expression, "I have missed it—at last!"



"What have you missed?" inquired the tender-hearted, sympathizing physician.

"I have missed it at last!" he again repeated.

The doctor, not in the least comprehending what the poor young man meant, said, "My dear young man, will you be so good as to tell me what you—?" He was instantly interrupted by the sick young man, who said, "O doctor, it is a sad story—a sad, sad story that I have to tell—but I have missed it!"

Missed what?"

"Doctor, I have missed the salvation of my soul!"

"Oh, say not so! It is not true! Do you not remember the thief on the cross?"

"Yes, I remember the thief on the cross—and I also remember that he never said to the Holy Spirit, 'Go

Thy way'—but I did! And now He is saying to me, 'Go your way.'"

The young man lay gasping for a while and, looking up with a vacant, staring gaze, he said, "A short time ago I was awakened, and was anxious about my soul—but I did not want salvation then. Something seemed to say to me, 'Don't put it off! Make sure of your salvation!' I said to myself, 'I will postpone it.' I knew I ought not to do it; I knew I was a great sinner, and needed the Savior. I resolved, however, to dismiss the matter for the present. Yet I could not get my own consent to do it, until I had promised that I would take it up again at a time not remote, and more favorable. I bargained away—insulted and grieved away—the Holy Ghost. I never thought of coming to this! I meant to have salvation, and make sure of my peace with God. And now I have missed it—at last!"

"You remember," replied the doctor, "that there were some who came at the eleventh hour."

"By my eleventh hour," replied the youth, "was when I had that last call of the Spirit. I have had none since—and I shall not have. I am given over to be lost!"

"Not lost," said the doctor, "you may yet be saved."

"No—not saved, now—never! He tells me that I may now go my way. I know it—I feel it—feel it here," laying his hand upon his heart. Then he burst out in despairing agony, "Oh, I have missed it! I have sold my soul for nothing—a feather—a straw! I am undone forever!"

This was said with such unutterable and indescribable anguish of soul that no remarks were made in reply.

After lying for a few moments, he raised his head and looked about the room as if for some desired object—turning his eyes in every direction, then burying his face in the pillow, he again exclaimed, in agony and horror, "Oh, I have missed it at last!"—and thus he died.

My reader, you need not miss the salvation of your soul, for you may be saved NOW. What you have just read is a true incident. How earnestly it says to you: "NOW is the accepted time."

—The Prairie Overcomer

Evangelical Visitor

IT IS TRUE that one cannot sit down coldly and dispassionately, to decide the merits and demerits of the girl one loves. But one can and should have certain principles firmly fixed in his mind as a basis for human partnership. A wrong choice is usually made from one of three reasons.

The first is a wrong standard. I am quick to admit that the human body is one of the peaks of God's creation, and I would rather look at a beautiful human face than at a wonderful sunset. Nevertheless, the physical is transient, and its desirability overestimated. There is a principle in the spiritual life. It is that the beauty of the unseen is greater than that of the seen. The human frame may be lovely, but a fine character or a charming personality is of infinitely superior worth.

The second reason for a wrong choice is a wrong approach. In novels the hero is usually influenced in his choice by a bench in the park and a beautiful moon, with a beautiful girl beside him. What she is like in ten years when troubles come upon the family, the author does not tell; it might upset the plot! I once had a friend who told me he married a girl because "she dances divinely." Incidentally, she was of a different religion from his and of not very desirable background. No, a dance and a moon are not the ideal accompaniments for such a serious choice, for they aid only the sensual side.

The third reason for a wrong choice is that it is not God's choice, and here I have stated the whole essence of the matter.

How important to have the partner of God's choice! As a Christian, I have committed my way to the Lord. My life is His, my pathway is under His wise direction, my desires are subject to His will. I do not know what is best for me, and I am afraid that—in my limited knowledge of myself, my future, the ways of man, and the purposes of God—I might easily make a mistake in this greatest of all steps. But I believe that marriage is made in heaven. I find in Genesis that it was God who said, "It is not good for man to be alone," and that later God made the woman and "brought her to him." So I believe that falling in love is a gift that comes from heaven. If I were to start out looking for a suitable partner, I wouldn't know where to look; then I might make a terrible mistake and regret it afterwards. So I have com-

mitted this important matter to the Captain of my salvation, content that He has a comprehensive plan, and that if He withholds marriage from me then He must have some other task to honor me with instead of a happy married life. Well, it remains to be seen, but I count on Him who has never let me down yet. I know He will not withhold the best from me.

This attitude I have just defined is the result of a positive faith in God. But there is the equally potent negative reason to deter me from any other course—the hindrance to answering God's call which an independent personal choice of a partner may involve. One rule of the China Inland Mission (very wise too, it has proved) is that prospective missionaries not become engaged while in training. When I was in the C. I. M. Missionary Training College, the young man who



Success or failure in your life can be determined by your choice of a—

LIFE PARTNER

Frank Harris

was apparently the most spiritually minded of the class had to leave school—and thus give up his plan to go to China—because he insisted on becoming engaged immediately. He had had a strong sense of God's call to China, but he gave up all his thought of answering that call. Now he is a pastor in England, but I cannot help thinking that God must have wanted him in China or He would not have called him, and that he is going to have God's second best all through life instead of God's best.

When I was about twenty-three I was in love. She was a Christian and quite keen, and we talked of getting married. But China was already in my thoughts as God's possible path for me, and when approached she was firm in her decision not to go to China. Then one day she broke off our understanding. I thought I should be brokenhearted (according to all modern novels I ought to have been), but the wound healed quickly. Why? Because God was behind it, and only a few months later gave me a clear call to go to China to preach the gospel.

But there is another way in which

our fellowship with God may be interrupted. In one university I know of, there are two boys who have fallen in love with the same girl. They are all Christians, and formerly the two boys were fast friends. But now the girl has expressed her preference, and there is a rift between the two boys—so much so that the loser has sworn to get her by any means, and he has not been to any of the Christian meetings since that time. "Beware lest any root of bitterness spring up" and cut us off from fellowship with God.

It is well for one to consider just exactly what he expects from his partner. The obvious necessity is harmony of temperament. One must not forget that man's nature is tripartite: he is spirit, mind, and body, and this is the correct order of importance. A helpful piece of advice is "choose a partner on as high a spiritual level as yourself." I want a partner who will be a constant help and inspiration in my work and witness for the Lord, and therefore one with whom I can enjoy the closest fellowship in prayer that the Lord's

will may be done. I shall always remember a friend of mine who used to spend Saturday afternoons in prayer with his fiancée for their future in the Lord's work. Their spiritual oneness was an inspiration. My life is not mine but Christ's, so my partner's must be one of similar spiritual purpose and outlook. For the same reason a Protestant and a Catholic are ill-matched, for "how can two walk together, except they be agreed?"

The second essential leads on from the first, and consists in a harmony of mental tastes. Oneness in intellectual interests and pursuits is certainly a desirable factor in making for an ideal partnership.

The third desirable quality is physical akinness, though this must not be over-emphasized.

The emphasis, however, must be on spiritual qualifications, not on physical health, beauty, or perfection. I have often found beautiful girls vain and empty, either taken up with their own beauty or else very boring in conversation, as though the infinitely wise Creator had offset the one with the other to counterbalance ordinary mortals like you and me!

There is a second hindrance which making one's own choice will lead to. It is the hindrance to fellowship with God. One of the things that constantly saddens me is the ease with which a keen Christian will keep dating a non-Christian. He will always say that he plans to lead her to Christ eventually, but he doesn't seem to get it accomplished. Or how easily the influence of their mutual affection leads the girl to a declaration of faith which depends entirely upon her lover, not upon any personal faith or experience of God.

God's warning in 2 Corinthians 6, verses 14 to 18, should be taken to heart by every young Christian: "Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? . . . or what part hath he that believeth with an infidel? . . . be ye separate, saith the Lord, and . . . I will receive you, and will be a Father unto you . . ." Never think twice about uniting with a girl who is not a Christian, even if she does (for your sake) show an interest in the gospel. Make sure she is a true Christian, independently of you, before you even think of the possibility of marriage. In my experience, the devil's greatest score of successes has been in these godless alliances, putting one of his own tools—however nice and respectable he or she may be—in harness

with a servant of the living God. One of the finest Chinese pastors I know, one who has been a great blessing to me, has his right hand cut off as it were by a godless wife who is successfully sowing dissension among the church members by an un-Christian tongue, so that the work and progress of the church is being seriously hampered.

One's standard cannot be too high. I will readily acknowledge that there might be considerable difficulty in finding a keen Christian girl or man who is very attractive physically. But these are all human considerations. I leave it with God alone, who made the human heart, and who knows ex-

actly what we are best fitted for. In His infinite love and comprehensive plan He has provided the perfect solution for these changing, unstable, emotional creatures of His—not a mass-produced answer, but an individual, joyful, and thrilling pathway for the young servant of His who is willing to stake all on His love and reliability. "They that seek the Lord shall not want any good thing." "Commit thy way unto the Lord; trust also in him; and he shall bring it to pass."

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The Queen's Writing Paper

A STORY is told of a visit paid by Queen Victoria to a paper mill. The owner showed her through the works, not knowing who she was and, among other places, took her into the rag room.

When she saw the soiled and impure condition of the rags, she exclaimed, "How can these ever be made white?"

The owner of the mill replied, "I have a chemical process, by which I can take the color out of even those red rags." Before she left, he discovered that his visitor had been none other than the Queen herself.

Sometime afterwards the Queen found upon her writing desk a quantity of the most beautifully polished paper she had seen. On each sheet were the letters of her own name. There was also a note which read as follows:

"Will Her Majesty be pleased to accept a specimen of my paper, with the assurance that every sheet was manufactured out of the dirty rags which she saw? I trust the results is such as even Her Majesty may admire. Will Her Majesty also allow me to say that I have had many a good sermon preached to me in my mill. I can understand how the Lord Jesus can take the poor heathen, and the vilest of the vile, and can make them clean; and how, though their sins be as scarlet, He can make them white as snow. And I can see how He can put His own name upon them and, just as these rags, transformed, may go into a royal palace

and be admired, so poor sinners can be received into the palace of the Great King."

"Come now, and let us reason together, saith the Lord; Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18.

—Sel.

D. L. Moody Sermons

D. L. Moody had this to say concerning his method of developing sermons:

"I have no secret. I study more by subjects than I do by texts. If, when I am reading, I meet a good thing on any of these subjects, I slip it into the right envelope and leave it there. I always carry a notebook, and if I hear anything in a sermon that will throw light on that subject, I put it down, and slip it into the envelope. Perhaps I let it lie for a year or more. When I want a new sermon, I take everything that has been accumulating. Between what I find there and the results of my own study I have material enough.

"Then I am all the time going over my sermons, taking out a little here and adding a little there. In that way they never get very old. I am never ashamed to repeat a sermon . . ."

—Sermon-builders, by J. Arthur Springer

PREACHER'S PAGE

"The Weak Things . . ."

It happened a long time ago but that is no reason for discrediting the incident. It doesn't matter when it happened. The fact remains that it did happen. History verifies that. Then too, it is just like God to do the unusual and this is unusual. God doesn't need an army to defeat a king as you will see when you hear the story.

It was in the days of Martin Luther that a friend of his, one, John Brentz by name, caught a similar vision, of the power of God and the perversion of the preachers who were supposed to be preaching of His power. The emperor, Charles V hated this man and made more than one effort to lay hands on him. On the last of these occasions, a troop of Spanish calvary was employed to find and arrest this reformer. Before the cavalry arrived he was informed and given warning of their coming by friends.

Brentz, upon receiving this news, did just as Hezekiah of old, cast himself upon God in prayer. He received an impression on his mind as distinct as if some one had spoken to him—"Take a loaf of bread, go into the upper town, and where thou findest a door open, enter and hide thyself under the roof." Acting at once, he found the open door, and climbed unnoticed to the top, crept along behind lumber and straw, and lay hidden in a corner.

The next day the imperial guards entered, guarded all gates of the city and began a thorough search of every house, every room, in the city. They probed bedding and straw-lofts with their swords and spears. They continued this procedure for fourteen days, until every house was examined carefully, that in which he was hidden being the last. The spears thrust into the straw came very near but did him no harm. Finally, great joy came to him as he heard the military order, "March! he is not here."

The loaf of bread which he had taken with him was augmented in a very strange manner. The very first day of his seclusion there, to his great amazement, a hen came up to the garret and laid an egg; the next day she repeated this performance, and so on for fourteen successive days! The fifteenth day she did not come; it was on that day that Brentz

heard the people in the street saying, "They are gone at last!"

Now, come to think about it, the Scriptures do say something about a hungry prophet being fed by ravens. There isn't much difference between a white hen and a black raven, is there? Not if God has a hungry preacher to be fed.

Handbook of Missions and Conference Minutes 1954 Needed

In order to meet a shortage, pastors are urged to check local churches for any extra copies of the *Handbook of Missions* or *General Conference Minutes 1954*. Since a good number are needed, it will be appreciated if you send as many or as few as you may have to: E. V. Publishing House, Nappanee, Indiana. Postage for your mailing will be reimbursed.

Your prompt cooperation in meeting this need will be much appreciated.

Some Revival Hindrances—

Eternal security, forms of baptism, interpretations of prophecy, and other similar doctrines would all offer examples of those issues that unrevived Christians allow to take a major position in their effort and a major part of their time, and thus result in a hindrance to the advance of the Gospel.

Take the first of these as a case in point. For hundreds of years one branch of the church believed in the eternal security of the believer, while another branch has maintained the belief that it is possible for the Christian to fall from grace and lose his salvation.

When there is no revival, Christians who have lost their spiritual power bring up their side of the question and argue belligerently as if it were of major importance when in reality it is only a side line upon which greater minds than theirs have always disagreed.

As far as the believer is concerned, the essential issue is not his relationship 25 years from now but, "Am I right with God now?" Many Christians spend so much time and effort arguing about their future spiritual condition that they allow their present spiritual condition to suffer. Often it is an excuse to cover a bad present spiritual condition.

The man who is certain of his contact with the Lord "moment by moment" will not have to worry about his relationship to Him in the future. The question of eternal security becomes non-essential as the Christian faces his immediate relationship with God. When there is no revival this, and other secondary issues, are brought to the fore and succeed only in dividing the forces of Christianity and setting up a barrier to the advance of the cause.

Operation "S"—

There is danger that the subtle and persistent influence of a given group will greatly determine the attitude of our society and the curricula of our schools. A professor of English at Purdue University raised this question among his students: "What has been the effect on your education of war or preparation for war?" The response of 150 male students to this question was all but unanimous, "For me war is good!" A typical answer was:

"I am an N.R.O.T.C. regular student. Through this reserve officers' training program I am receiving an amount over \$1,000 per year. So it is easily seen that war and preparation for war are having a very great, direct effect upon my schooling. As the situation is today, I certainly have no objections."

Another said: "To summarize, war is the only thing I have known since I was old enough to realize world conditions. Since I was never in combat, I can say that I profited from the war . . ." Yes, a lot of people did! A lot of church people!

These students are to be commended for their honesty. Moreover, we admire their faith in the future. Deep down in their hearts they do not want to be parasites on society; neither do their parents want them to be public wards; nor do the students themselves really want to profit from individual calamity or world tragedy. But the fact is, they do!

Should not this type of political and military management concern the church? Let no one be deceived! The government cannot "give away" what it does not take away, for it has no money save its citizenry.

Even more serious, however, is the prevalent idea that war, after all, is good business. And it is . . . today! But let not the Christian forget that WAR IS SIN.

—From "What Are You Worth" by G. Curtis Jones.

Missions in India, Jordan, and Israel

Some Precautions

Henry N. Hostetter

"Be ye wise as serpents and harmless as doves," the Master counseled the Twelve in the days of His early ministry. As one moves in areas where racial, religious, and cultural tensions are rife, these words return with new force. Leaving a witness for Jesus Christ or carrying forward a program of spiritual ministration according to the standards of the Gospel is never easy; and, in some of these areas, our coworkers not only face a strong undercurrent of opposition, but also a grave danger from very distorted and hostile interpretations of their acts of Christian service and of their teaching—which may lead to outright and intensified opposition.

"Lest we should hinder the Gospel of Christ," the following measures of restraint on our part are strongly recommended—after our discussion with the missionary staff.

(1) The kindness and generosity of friends as manifest in the purchase of necessities and, sometimes, extras has been of almost inestimable worth in making the missionaries conscious that they are being supported by a group of deeply interested co-workers. But as some nationals are interpreting the bringing in of goods as an evidence that we want to bring in our country, the missionaries believe that the time has arrived when they should take much less baggage when entering the field. We must emphasize that goods be purchased in the country by the missionary rather than imported. In some instances, it will mean they must do with less, unless their friends will give them the money instead of the goods for the sake of the Gospel.

(2) In some of these areas, it now seems wise to avoid using marks of organized missionary effort on correspondence, by way of letterhead or marked checks as well as by the contents of letters. No longer is it advisable for the missionaries to an-

swer certain questions—such as the number of converts, the holding of street meetings, number of baptisms, interest in the Gospel message. And so, we must avoid asking such questions which must only be answered with complete silence. Very frequently, it is the cause and the seekers who will suffer even more than the missionary. Even the word "Missionary" used in correspondence may lead to involvements and problems, if an unfriendly censor happens to open the letter.

* * * * *

In a more real sense than many of us ever expected, some of our companions in labour on foreign soil are today restricted to private personal witness—going here and there, wherever the inquirer is discovered. Strikingly enough, the opportunities of contacts in this manner are more numerous and frequent than most of us would consider possible in such an atmosphere.

Do these mission fields lie so close to our hearts that no matter if the information is limited and fruit not clearly discernible—if inspiring reports of the movings of God's Spirit cannot be told—still, we are co-workers in His Kingdom? Will our gifts continue because we find our inspiration and challenge in a living relation with our Christ? Will our prayers remain fervent because we deeply sense that we are daily co-workers in His great Harvest Field? Can our moral and spiritual support of the work be relied upon because we are deeply conscious that He gave all for us and we in turn gladly and daily give, not on the inspiration of some story but on the inspiration of a living relationship with our Christ?

If the answer to these questions is yes, then the work of Christ will go forward in spite of these restrictions. Then, the gates of hell shall not prevail and the Church of Jesus Christ will be built.

Redeeming The Time

A pastor once had an occasion to visit one of his parishioners. This was a spiritual errand. On arriving at the farmhouse he inquired whether the gentleman was at home. "You will find him in the harvest field," replied his wife. And so it proved. The busy farmer was making hay while the sun shone. He was improving the opportunity of gathering the matured crops. He listened carefully to the minister with the message, but wasted no idle moments in gossip or mischief making. The faithful Christian is found busy in the harvest field, with no time for anything else but gathering in precious souls, while it is yet day. The night time will come when no man can work. The Christian is encouraged to make haste while the day of grace and salvation is still at hand.

—Selected

When A Revival Begins

A revival begins when Christians desire it.

A revival begins when the church agonizes in prayer.

A revival begins when a Christian helps some other soul into the Kingdom.

A revival begins when each Christian is personally interested in the salvation of someone.

A revival begins when the church desires it more than anyone else.

A revival begins when some faithful saint prays the "effectual fervent prayer."

A revival begins when the preacher has one in his own heart.

A revival begins when the preacher expects someone to be saved as a result of his preaching.

A revival begins when the preacher shoots his gospel gun to hit.

A revival begins when the prayer meeting is more than a formal social gathering.

A revival begins when the family altar is set up in the homes.

A revival begins, my friend, when you start after the unsaved individual nearest you.

A revival that has in it that substantial element of permanency so much needed is a revival that is born of the most earnest prayers. It is not a committee-made, money-getting affair, but in response to prayers is supernaturally bestowed by the Holy Spirit. This latter kind of revival will convert sinners, sanctify believers, build up the church, and bless the world.

—Holiness Era

Evangelical Visitor

"Until Christ Be Formed in You"

Gal. 4:19

Dale W. Ulery

POSSIBLY this desire ranked among the highest that burned within the heart of the Apostle Paul. All the prayers and labors of any Christian worker surely will have to be directed to this end or nothing will remain when one's labors cease. The measure of the completeness with which the living Christ is enthroned within a believer determines to what extent the kingdom of God will advance. The ministry of Paul reveals a burden for the perfection of Christ in the hearts of those unto whom he ministered. Since we believe that this work in Cuba was a Spirit-instigated concern, would we not be wise to follow in such a course of action? To be guided by the same Spirit surely will bring us to the point where our hearts burn within us to see new-born babes in Christ mature until "Christ be formed in them."

This is a concern that lies upon our hearts as we continue here in Cuba. Not just to see new faces enter the Church door to fill the empty seats but that we may see the power of the Gospel renovating, transforming lives into new creatures from whom the divine life of Christ emanates with a spiritual glow and attraction that wins other souls, even as Moses was attracted to the burning bush—to see the miracle wrought by the power of God.

Cuba is a land of many enchantments, with its friendly people undisturbed by racial prejudice or aloofness resulting from barriers between rich and poor. It melts one's heart to view the meager possessions that some are privileged to own. To have nothing worthy to mention and to have little hope of more in the future would bring utter despair if such were the position of many in our beloved land. To think that here some have nothing but just the possibility of living truly touches the heart of one who has learned to know Christ, to the end that one might give them the message of life in Christ, with its real hope of something better in the life to come.

Visiting one home where there were seven children, we saw no toys, no books, no chairs—only benches,

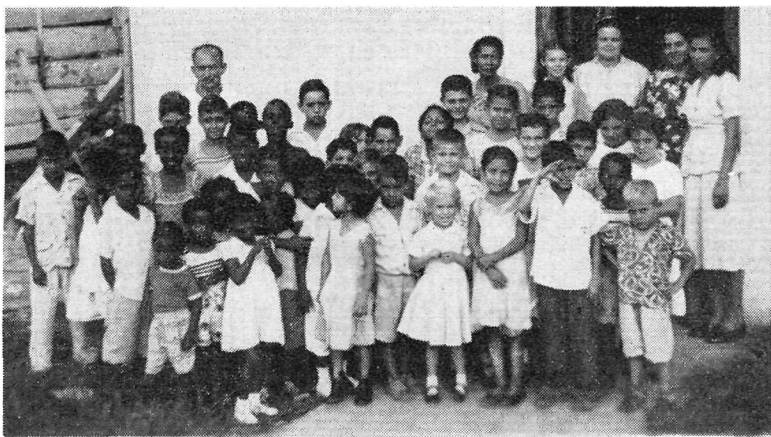
resting on a floor of earth! We just could not leave without giving a testimony for our Jesus and a prayer for our loving Father that we might meet above in His wise providence. How can we forget that Jesus said, "I am come that they might have life, and that they might have it more abundantly!"

One rarely finds books in homes in this land. Friendliness and social visitation make up the greater part

children of the town carrying their lighted candles as well as a large image of "saint cobre."

One day while giving a testimony, I asked if Christ was in their hearts, and they responded by saying yes. Then they lifted with their fingers the emblems that were hanging about their necks to verify this statement. And then, seemingly feeling that I was not convinced, they pointed to the picture of Christ hanging on the wall. The burden of one's heart is multiplied as he sees such a form of worship without a true knowledge of the living Christ—"Christ formed within."

Many have little comprehension of what sin really is. To honor God with material things as well as to honor Him with time is something



The Sunday school group at Cuatro Caminos, Cuba, where Brother and Sister Dale Ulery are missionaries.

of their life. Living for generations under the influence of parents who have given thought only for today, has not provided a heritage of progress. Children have accepted the religion of their parents in great part without question. Being given to demonstration (as is easily seen when one sees the Spanish language used) they readily join in worship when images are used. Days set aside as holy days find the people giving enthusiastic worship to the saints. Though it is forbidden by law, occasionally there are isolated cases where religious fanaticism leads the individual to take human life in order that he may give blood in sacrificial worship to the "blood saint." The cunning of the devil is seemingly limitless as he blinds the hearts of man, and they adulterate the true way of worship with the false.

Recently an enthusiastic religious procession passed the parsonage with a large percentage of the youth and

very foreign to them. Customs of the land have grooved deep ruts that are hard to be erased. Only the grace of God can work in them greater devotion to His will. We thank the Lord for the power of the Gospel that can lift man and set him upon the course that will bring the ultimate of the power of God: "Christ . . . formed in you."

Many are the needs of these who walk in darkness. May we fulfill the desire of God by doing our part to bring them the message of salvation. The people of this land need our prayers—for they have not the heritage that has fallen to us. Let us rally to the call of lighting the darkness of the world by each one joining—hand to hand—heart to heart—knee to knee—till we see Jesus gather from the far corners of the world those whom He has ransomed with His blood and life!

*"My life, my life I gave for thee,
WHAT HAST THOU GIVEN FOR
ME?"*

Gifts And Presents

W. O. Winger

LOT, Aachan, Solomon and others erred as they wrongly obtained and used their time and means. Later we find Jeroboam divinely called and blessed giving little recognition to the prophet of God, but sinfully spent their strength worshipping the golden calves.

Today we as Christians who enjoy bountiful blessings in this land of liberty, perhaps do not give to Santa Claus and other useless decorations, or indulge in overeating, drinking and the like, but do we give as we should in the cause of Christian Service? How about that hard working pastor and wife? Do we give them as James suggested, a God bless you, but nothing more substantial? Yes, we know it seems easy to give to those large radioed, televised and highly-advertised, or independent programs which are calling and asking for all of your funds. But how about your own commonplace earnest and sincere Christian worker at home or abroad, who are much more on the faith line according to God's word, and will never hint, let alone ask for money. On the other hand the more glamorous sort, whose work is very often not inspected or checked on, will try to make you feel like a sinner if you do not give, and give largely to them. Do you know that very often those workers of ours who are holding on faithfully, and in humble quietness stand by their post, can show much better returns in souls saved, and God's work strengthened per dollar spent, than those who give the glamorous report which, cannot always be verified?

If perchance you may say it is hard to know where, and how to give, our Church has a very large and unlimited range of worthy evangelical projects, and there is a crying need for workers, from the most humble pastorate, to the city skidrow, and from the Indian reserve to the well developed and proved fields abroad, as well as the new places opened recently. Those fields are wide open for evangelization, followed by medical and educational service. For this reason I can assure you that presents and gifts will not be wrongly and unwisely given, as you send them, and entrust them to your worthy Home and Foreign Mission Treasurers for prayerful, wise distribution to the most worthy and needy places.

(10)

Gleaners' Encouragement

(Companion Article to *Spiritual Casualties* in the November 22, issue)

Chester F. and Ruth E. Wingert, Mtshabezi Outstations

"Let fall also some of the handfuls on purpose . . . So she gleaned in the field until even." Ruth 2

DURING A recent trip to the south schools, I visited the village of Mpanyekwa Dube and wife, Naka Mika. Their daughter Ida was at Mtshabezi in 1952 and went home sick at the close of school in December of that year. She died in June of 1953 leaving a testimony of God's saving power in her life. Her mother,



Outdoor Feet-washing Service, Zhukwe Love Feast, Brother Mann in background. Tebele Moyo's feet are being washed. He is the Christian headman at Lumene.—The basin is sitting on the common native-made reed mat.

Naka Mika, took me to the grave and spoke freely, with tears in her eyes, of Ida's last words and of her passing from time into eternity. Naka Mika also said she has had several dreams in which she saw Ida praying. She agreed it was a good way in which to remember her daughter.

The last week in June, I performed the Christian marriage ceremony for three couples who had been married either by native custom or by the Civil Commissioner. The one couple were over sixty years old. After the ceremony the man said to me in broken English, "The blessing of God come to me today." The second couple were perhaps forty years old. They both had been teachers some years ago and he was a member of our church. She comes from the Seventh Day Adventists. They both want to come back to the church now.

The third couple were young people. The girl was Anna Dube who had taught for Brother H. Brubaker about 1949. She left teaching because of sin; and she has told me she did not obey the advice of Mfundisi Brubaker and afterwards fell into sin again and so she and the young man went to the Civil Commissioner for marriage. They have now had the Christian ceremony performed and both expressed joy for having done so. Anna will be returning to the church at our next Lovefeast and the young man will be returning next year.

The early part of June a young married man came to make known his desire to return to the church. He had gone away to take his teacher training and had joined another group and was teaching for them for several years. Now he wants to come back to his church to settle at one of our schools. He also agreed to become a local preacher if the occasion was such that we needed his services.

Two of my present teachers are making plans for marriage in the near future. The one young man (Elimon Ndhlovu) surprised me when I asked him what he would want to do about teaching next year. He said "Mfundisi, I came to this Sun Yat Sen Mine school when it was small; now it is big, and I am not trained for a big school. I wonder if perhaps I could go to Tudi II to build up the work there." This Tudi II School did not open this year because proper buildings were not erected. It is in rather an isolated spot where some of our Matopo people were moved in 1950. I hope we can place this young man there next year, we need more young men with that kind of spirit.

Today twelve African evangelists are out in revival meetings, bringing the Word of God to their own people. Each of these men will hold meetings at eight or more places this year. I understand Sandi Vundhla, one of the evangelists, made known the fact that he felt God would have him go North to the Gwaai Reserve for a series of Revival meetings there. Some of our people have been moved to this distant place in the past two or three

Evangelical Visitor

years . . . Vundhla is one of our African tithers. We rejoice that at last the tithing seed is beginning to germinate in the hearts of our people here. I might add that another of the evangelists, Cita Moyo, is tithing and is testifying to the truth that God blesses those who give according to the Word. Both these men are Bible School graduates and Sister Engle has done her part in giving them light on tithing.

We are grateful for men like Maphendhla Moyo and also for his wife Ida who are faithful in their work. Moyo is among the best of interpreters among the Africans. Some months ago I was the evangelist at Wanezi and Moyo did all the interpreting for the meetings. He has a good understanding of the Word and of the Missionary. A short time ago his sister-in-law, Mary Ncube, was married. It was our privilege to be at the farewell feast. When the time came for the people to present their gifts, some of the old mothers began to cry after their custom. Moyo at once made them stop saying it was a time of rejoicing and not of crying.

Time would fail us to mention many others, including the faithful Overseers, Kumalo, Dube, Dhlodhlo and their assistants who carry heavy responsibility in the work of the church. We give thanks for Betshu Mlilo and his wife Naka Nicho, who came to us from the London Missionary Society many years ago. Sityokupi Sibanda, the Bible woman who in days gone by went from village to village visiting the women and giving out the Word of God, is now working at the Mtshabezi hospital among the nurses and patients and also acts as a house mother. Naka Assa, the boarding mistress at Mtshabezi, has been an unfailing help throughout the years. It will be difficult to find a replacement for her.

From the Letter-Bag

The Doctor and the Nurse from Macha Mission Say—

" . . . The native life here is truly basic and the doctor is truly a family doctor. When a person is brought to the hospital, a few members of the family come along. Some help take care of the patient; some come just for the experience! The other day at Sikalongo a man was brought in and all three of his wives came along and slept on the floor beside the bed. Today our in-patient census was over forty somewhere; but if you went out to the hospital area tonight, there would be people sleeping everywhere—in bed, on the floor, on the veranda, and out under the trees. When the rains come, either they will have to stay at home or we will have to stack them in the houses and huts."

Alvan Thuma

"All our mission stations have the phone now but Macha." . . .

We are most thankful for the Thumas' arrival and also for the way in which he has been received by Medical Government Officials, for without their help we would be handicapped in plans for the development of the work and the building of a new hospital unit. In Southern Rhodesia he was restricted to Medical Missionary work, but here he is not. He is, as far as we have learned, only the second missionary doctor to arrive in the Southern Province in Northern Rhodesia. (Ample area for any doctor's operations! M. C. K.) He has made three very valuable contacts and has secured the consent of the Government in helping to build our new hospital, the doctor's house, the nursing Sister's house, African nurses' accommodation, the water system. . . .

The actual building cannot be begun until after the rainy season but no time is being lost in looking well into the cost of materials, possible site, breaking ground, clearing the area, searching for water, the possibilities of digging another well, drawing up new plans, etc. Besides, there is the building up of the old site in order to carry on until the new is ready. Our in-patient load is increasing and that means accommodations. The first two days of November we admitted eighteen new patients.

Edna Lehman



Where Is Our Light?

Mary Willms

MOUNTAINS in three directions—but the one south of our home is different, for on it there shines a light every night of the year *without exception*. When I pull the drapes, close the shutters, or lock the gate, it seems impossible not to see that light. Above the darkness of the valley, there is the light. And I cannot help but think of Jesus' words, "Ye are the light of the world. A city that is set on a hill cannot be hid." *Alas! It is not the light Jesus spoke of! It is the light of a Buddhist temple* and tells the valley that the priest is busy with his duty. I do not like to look at that light, but I can hardly avoid it.

What about our light—the light of our own church? Where is it?—Shining at home in various parts of

America, in Africa, in India . . . and now a spark in Japan. How we praise God for His work here, but we long for more bearers of the Light, more people to go tell it in the fishing villages and on to the farms that Jesus is the True Light. *Why aren't there more of us here? Why aren't more of us Christians going into countries that may soon fall behind a curtain of darkness? WHY?*

I wish *you* could hear the beating of the temple drums, see the people praying to some ugly stone image, watch them drop their money into the temple box, or see the household god shelves with the lighted candles. Or, see the young men enthusiastically carrying a portable shrine through the streets. Then you would have a glimpse of the darkness here and of the need for bearers of the Light. It is easy at home to talk about "the powers of darkness"; here we *feel* the power of darkness. We would like to pull more of you into these countries to help give out the Light. But that is God's job and we leave it to Him to commission.

We have been in Hagi fourteen months—happy months because we have seen the marvelous change Jesus brings when He fills a life with His Light. I wish you could have shared our first baptism service when three Christians were baptized. An elderly woman was so happy that she brought cakes to give to the people, saying she "wanted to share her joy with everyone." (Baptism means a lot to the Japanese people; if we ask them when they became Christians they are apt to tell us when they were baptized.)

A little of the Light has been carried to a fishing village north of Hagi and now there is a weekly Bible class there, taught by one of our converts of a year ago. We are especially praising God for one young boy there who is a very earnest Christian and wants to learn the stories well so that he can tell them to other people.

Jesus said, "I am the Light of the world." What power is in these words—power to transform, power to change and to illuminate. Where there is light there is no darkness; where there is no light there is darkness and how great is that darkness! Do we truly have the Light? Then we must give to those who have it not. Then the words of Matthew 4:16 will be a glorious reality: "The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up."

Virginia Holds First Youth Conference

News Bulletin

Saskatchewan Missions have recently started publication of a news bulletin covering the work in that province. It will be issued quarterly and copies will be sent to anyone who is interested. The next issue will be mailed Jan. 20th. Requests for the bulletin should be sent to—

John Garman
Box 640
Kindersley, Sask.

Philadelphia Builds New Church

"Mud, please!" "More blocks over here!" "Better order more nails soon." These are familiar calls on the building site at 3419 - 15 N. 2nd St. where the new Philadelphia Church is going up.

This Building Program is both the fulfillment of past dreams and the beginning of greater things in the future for the work of the Lord in Philadelphia. It was begun in answer to prayer and definite leadings from the Lord and it is going forward in the same way. After waiting several years for an additional \$2000.00 which was needed to begin the work, the money was raised in one day and from that hour the Lord has led step by step.

Excavation was begun the latter part of July. All labor, except a very small amount, has been donated. In this the Lord has done above what we asked or thought. We counted on quite a bit of free labor, but we praised the Lord over and over for those who have returned time and again to help.

Carloads from Manor-Pequea, Rapho, Donegal, Mowersville, Martinsburg, Millersburg, Mechanicsburg and the United Zion Church have given one, two and some three days labor. Brother David Slagenweit of Martinsburg gave four weeks time for a very small sum and Bro. Matthew Smith of Sellersville is donating his services as contractor. This, of course, is saving thousands of dollars and we praise God for this spirit of helpfulness among the brethren.

This is also a real testimony to the community and to business men who deliver material. They marvel at what can be done when people work together.

The building has a full basement floor with assembly room for the entire Sunday school and rooms for all classes. The front entrance leads into a vestibule with cloak rooms and rest rooms on either side. Above these on a balcony floor will be a nursery and recording room. Prayer rooms are partitioned off on either side and above the platform. Overall measurements are 45 x 78 ft. with seating capacity of at least 200.

\$25,000.00 is needed to complete the work and dedicate the church free of debt. We are anxious to move into our new quarters as our Sunday school has far out-grown accommodations. We shall be happy to receive your gift as the Lord lays it upon your heart, and we know He will bless you.

Something new! It was new, but enjoyed by all.

It was on October 30 that the Rev. P. W. McBeth, well known youth leader, arrived in Virginia for a two day session with our youth.

Being our first Youth Conference, as pastors our eagerness was very keen. Will the youth attend? Will they respond? And many more questions such as these faced us. But the conference began and moved on.



Young people's group at Virginia Youth Conference

The Saturday session was at the Farris Mines church. Two of our local girls began registration at 1:30 p.m. Youth of all denominations were invited, so registration included name, age, and church attended. Each was presented with an identification badge to be pinned on his coat. After having become better acquainted, the afternoon session began at 2:15. Choruses were sung, prayer was offered, and announcements made. At 2:30 a challenging message by Bro. McBeth, "Youth on Fire," was heartily accepted.

At 3:00 p.m., regardless of cold, windy weather, the group gathered on the Farris Mines school grounds for recreation. We enjoyed an hour and a half game of soft ball. (Was too cold for Bro. McBeth, but he "umtped")

By 4:40 the group was enjoying a one-mile hike to the parsonage for heat and supper. At five the "doggies" went in motion. Other things too: onions, pickles, buns, mustard, catsup, cookies, apples, coffee, and what have you. Was too cold outside, and were we glad for the large parsonage basement. Eats, heat, and music, a nice combination, and all were satisfied.

Seven o'clock was the evening Youth Rally. Choruses, special songs, Scripture, prayers, and another challenge for all. Really, the youth weren't interested that the service close. One pastor heard this remark, "I could just sit and listen to that man all night."

The second day of Youth Conference was held at Bethel church. There were others to be registered for the second day. Youth turned out well again. At 2:30 we enjoyed an informal introduction, sang choruses, heard from God's Word and prayed His blessing. By this time the question box was to receive consideration. The afternoon was spent in answering the many and worthy

questions. Bro. McBeth, as well, lectured on "Courtship Ethics," a very popular subject.

Each had brought his own basket so at 4:15 we enjoyed seeing our basket lunches being spread on the large table of the parsonage basement. The variety was innumerable. The pastor furnished baked beans, kool-aid, and hot tea. Each had his fill, and all were invited to return to the table after the concluding evening service.

After supper, slides were shown in the church basement on better organization of a Christ's Crusaders. We believe they were thought-provoking to our leaders.

The last service in the evening was an open session to all groups and ages. The service was well attended. We enjoyed an old fashioned hymn sing in the earlier part of the service. The concluding message by our brother was stirring to all. Many expressed appreciation, and we believe many moved Godward. We pray God's blessing on Bro. McBeth for his unselfish way of helping us through with such a successful Youth Conference, as our first one proved to be.

Even though our age limit was from 13 up to marriage, we thought an enrollment of 47 was noteworthy from these two mission points. We have fine young people. Many of them need God. Pray for them, and their pastors that God may grant to them wisdom in leading them into the strait and narrow path which alone gives peace and joy.

—W.R.T.

Stowe, Penna.

Aug. 11—We had a Baptismal service when 10 children were baptized and taken into church fellowship. Bishop Henry Ginder was here for the service.

Sept. 5—We were very happy to have Mr. Feeni and Rev. Roosezell, a colored minister with us for the evening service. The subject for the evening was a race relation study.

Sept. 19—We had a very interesting and inspiring service when we were privileged to have with us Dorcas and David Climenhaga. This service was enjoyed by all.

Sept. 26—The Fairland Mixed Chorus was with us and gave us a very good program in music. We were also happy to have their pastor, Rev. Riall Stump give us the evening message.

Oct. 3—We enjoyed having the Singing Zimms with us in our Sunday School and our morning service. In the evening we had our Communion Service. Bishop Ginder was again with us.

Oct. 17-31—This was the time of our revival meeting. We were glad to have as our evangelist Rev. Elwood Flewelling. We thank the Lord for his messages he brought to us.

Oct. 28-30—The pastor had morning devotions over our local station.

Nov. 14—We were privileged to have a group of Young People from Philadelphia with us for our evening service. The group included medical men, I.W. men, nurses, and school teacher.

Nov. 28—We were very happy to have the children from Messiah Home with us for the Christ's Crusaders program. Bro. Martin brought us the evening message.

Dec. 5—In our evening service we enjoyed having Dr. Engle from Palmyra speak to us about his work in Formosa.

Evangelistic Slate

Joseph VanderVeer, Evangelist
5721 Oster Drive, Pontiac, Michigan
Abilene, Kansas (Zion Church) Jan. 9-30
Abilene, Kansas (Bethel Church)
Jan. 31 - Feb. 20
Cass City, Michigan Feb. 27 - March 27

CHURCH NEWS

Elizabethtown, Pa.

Dec. 15, 1954—The Woman's Missionary Prayer Circle learned of the work in Cuba as Pearl Wolgemuth shared with us some of her experiences in working under a language barrier, and with people who are still influenced by the darkness of saint worship. She shared with us some definite answers to prayer where God mightily undertook to further His work.

Sunday morning Dec. 19 we were challenged to see if we, like the innkeeper in Bethlehem of Judea, have no room for the Saviour of the world in the center of our "inn" of life. Or whether we too, had relegated Him to the back room or "stable" of our lives. Our hearts were moved mightily as we considered the possibility of having such an opportunity to house the Saviour in our lives—and the tragedy of allowing the hustle and bustle of everyday affairs and worries to keep us from letting His still small voice talk to us and shape our destinies.

In the evening the old and young shared together the glad message of Christmas as the Sunday school presented the annual Christmas program.

Dec. 26—Our very souls were set on fire as we felt God's presence with us this morning. The challenge the message brought to your reporter was "Am I living dangerously?" Am I such a Bible in shoe leather that my deeds, actions, and thoughts help to bring conviction of sin on those that are living around me. If so, I can expect Satan to declare open warfare against me. Jesus himself, said to marvel not if the world hate us. If the world hates me not, then perhaps my life does not glorify God. Our lives should be lived so they are a challenge to the people with whom we live, work and associate. Praise Him! He has shown me that God's idea of separation is living the type of life that would make me a force instead of a farce in my community.

—D. D.

New Guilford, Penna.

Our fall revival was held Nov. 28 through Dec. 12, with Rev. John N. Hostetter, Clarence Center, N. Y. serving as our evangelist. Bro. Hostetter's ministry of the Word was enlightening and challenging to every believer. The Spirit of God was faithful in sending conviction to the unsaved. Twenty-six sought God at an altar of prayer during the meetings. Of this number some were fathers and mothers to be saved for the first time. A number of children were saved. Others sought God in their homes.

A theme chorus was used during the revival, "A Mighty Revival Is Sweeping This Way." This chorus became a reality the last night as the majority of seekers bowed at an altar of prayer.

A new spiritual fervor has been established in our congregation. To God be the glory. Great things He hath done.

—L.W.

Hummelstown, Pa.

On Sunday Aug. 29, we were happy and yet we were sad, as our pastor, Bro. Arthur Musser and wife gave their farewell message to the Hummelstown congregation; sad because their presence and service is finish-

ed at Hummelstown, yet glad were we for them for God's workings are mysteriously performed.

A number of farewell gifts were presented to the Mussers in appreciation for their services. Only eternity can tell of the blessing they have been. May God's blessing rest upon them and continue to make them a blessing.

During the absence of a pastor, Bishop T. M. Books faithfully carried the responsibility with the assistance of Bro. Glen Hensel and Bro. Harvey Ebersole.

On Sept. 26, we were happy to promote a number of children and young people after which the new S. S. officers were installed. The service was then closed after an inspiring Harvest Home message by Bishop T. M. Books.

From Oct. 3 through 17 Bro. Bruce Grove served as our evangelist for our fall revival. The spirit of God dealt with some and much seed was sown.

We thank God for the recent coming of our new pastor, Bro. Isaac Kanode on Nov. 28. May he be led by God as God directs him.

WINONA LAKE, IND.—Seattle Pacific College conferred an honorary Doctor of Letters degree upon Dr. Billy Graham at an all-school Convocation Tuesday morning, November 23. The citation was read by President C. Hoyt Watson. The entire Billy Graham evangelistic team was present and participated in the program.

In his address, Dr. Graham urged the student body and faculty to learn, above all else, the power of prayer, the power of the Word, and to appreciate the presence of the Holy Spirit in their lives.

In a spirit of humility, Dr. Graham received the hood with these words, "I shall wear this hood temporarily, because some day whatever honor is mine upon earth I shall present to Him who deserves all honor and praise and glory."

Financial Reports

Financial Report of Home Mission Board (Canadian Section)

SECOND QUARTER FINANCIAL

Receipts

Balance on hand April 1, 1954	\$1105.16
North Star Mission	13.68
In His Name, Ohio	500.00
Orland Teal	50.00
Wainfleet Congregation	70.97
Nottawa Congregation	50.60
Houghton Mission	25.00
Boyle Congregation	36.00
Wainfleet Congregation	114.00
Markham Congregation	91.06
Blake Weaver	25.00
A friend of Missions	20.00
Springvale Congregation	13.50
Cheapside Congregation	68.00
Nottawa friend	5.00
Bank adjustment	42.25
Highway Mission	15.00
Rosebank Congregation	35.00
Howick Congregation	10.00
Wainfleet Congregation	41.20
Itinerary in U.S.A. for Toronto Home	1,288.74
Refund	101.00
General Conference Offering	562.39
Interest on loan	34.20
Repayment of loans	2,200.00
Total Receipts for the period	\$6,518.45

Expenditures

Workers' Allowances	\$ 761.35
Travelling Expenses	74.32
Exchange and Discounts	50.95
Rent	98.18
Printing and Postage	10.00
Joseph VanderVeer, deficit	200.00
Toronto Mission for Pews	200.00
Toronto Parsonage, (U.S.A. Itinerary)	1,200.00
" " (Ohio Friend)	300.00

"	"	(Stager Estate)	1,200.00
"	"	(Home Mission Board Loan)	1,000.00

Total Expenditure for the Quarter	\$5,094.80
Balance carried forward June 30, 1954	1,423.65
	\$6,518.45

THIRD QUARTER FINANCIAL

Balance on Hand, July 1, 1954	\$1,423.65
Howick Congregation	24.50
Nottawa District	100.00
Bertie Congregation	86.27
Howick Sunday School	25.00
Bertie Sunday School	87.90
Rosebank Sunday School	57.27
Balance of U. S. A. Itinerary	40.86
Paul Comfort	70.00
Markham Congregation	94.50
Camp Meeting Offering	198.30
Ontario Joint Council Offering	139.06
Sr. Catherine Fisher	20.00
Sherkston Congregation	15.00

Total Receipts, Sept. 30, 1954	\$2,382.31
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Expenditures

Allowances for workers	\$ 708.55
Travelling Expenses	133.35
Re-wiring Toronto parsonage	57.75
Taxes on Toronto parsonage	105.00
Interest	49.45
Exchange	3.28

Total Expenditures	\$1,057.38
Balance carried forward Sept. 30, 54	1,324.93

\$2,382.31

Edward Gilmore,
Canadian Treasurer

Board of Benevolence

THIRD QUARTER FINANCIAL

Balance October 1, 1954	\$ 835.66
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Receipts

Antrim S. S., Pa.	49.46
Fairview S. S., Ohio	67.05
Pleasant Valley S. S., Pa.	45.50
Mechanicsburg S. S., Pa.	191.80
Mt. Pleasant Harvest meeting Pa.	118.26
Highland S. S., Ohio	35.04
Detroit mission S. S., Mich.	62.54
Bethel Cong., Mich.	50.00
Christian Fellowship Mission, Ohio	30.28
Uniontown Mission, Ohio	38.65
Farris Mines Church, Va.	2.33
Locust Grove S. S., Pa.	49.20
Valley Chapel Cong., Ohio	97.16
Mt. Pleasant S. S., Pa.	80.00
Mooretown Cong., Mich.	25.88
A Brother	250.00
Cedar Grove Cong., Pa.	32.10
Shanesville Cong., Ohio	8.25
Chestnut Grove Cong., Ohio	50.00
Green Grove S. S., Pa.	9.45
Oak Park Mission, Iowa	14.28
Red Star Cong., Okla.	22.00
Rosebank Cong., Kansas	31.66
Bethel Cong., Kansas	92.00
Sippo Valley Cong., Ohio	37.39
Garrett Cong., Indiana	110.00
Montgomery S. S., Pa.	50.00
Union Grove S. S., Indiana	23.65
Palmyra Cong. Pa.	135.00
Friends of the needy	300.00
Bethany S. S., Okla.	219.32

Total receipts and balance	\$3,163.91
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Expenditures

Paid to beneficiaries	
October	561.50
November	578.17
December	584.00
less refund on payment	20.00

Balance on hand January 1, 1955	\$1,703.67
Musser M. Martin, Treas.	\$1,460.24

BIRTHS

"Children are an heritage of the Lord"

WAGNER—On Aug. 31, Kendra Lynn, came to bless the home of Mr. and Mrs. Franklin Wagner; a sister for Erna Kay and Retha Ranae.

STONE—Bro. and Sr. Robert Stone of the Pequea Congregation welcomed into their home a little daughter, Jacqueline Kay on Tues. Nov. 30; a sister for Gary.

WOLGEMUTH—Mr. and Mrs. Joe Wolgemuth Jr., Mt. Joy, Pa., (nee Ellen Heisey) announce the birth of a daughter Marilyn Louise born Dec. 18, 1954; a sister for Peggy Ann and Carolyn.

EPPLEY—The two sisters and three brothers of the Eppley family were happy to welcome into the family a sister, Elaine Engle, on Nov. 5, 1954. The mother, Mrs. Anna Engle Eppley, together with the children flew to Japan to join the husband and father, Charles, on Dec. 21.

ROMBERGER—Mr. and Mrs. Earl E. Romberger of Millersburg, Pa. announce the birth of a daughter, Cynthia Ann, Nov. 2, 1954. Mrs. Romberger was formerly Miss Dorothy Stroup, Millersburg, Pa.

KEEFER—Mr. and Mrs. Vernon L. Keefe of Millersburg, Pa. announce the birth of a son, Thomas Edward, Oct. 17, 1954. Mrs. Keefe was formerly Miss Miriam Gingrich of Millertown, Pa.

STROUP—Mr. and Mrs. Elwood R. Stroup of Millersburg, Pa. announce the birth of a son, Elwood Richard on Oct. 6, 1954. Mrs. Stroup was formerly Miss Erma Keefe of Millersburg, Pa.

HAUBERT—Mr. and Mrs. Roland Haubert, of Mexico, Pa. announce the birth of a daughter, Gayle Ann, on Sept. 17, 1954. Mrs. Haubert was formerly Miss Elda Gingrich of Millertown, Pa.

MARRIAGES

For these we wish God's richest blessing and send, with our compliments, a year's subscription to the Evangelical Visitor.

LYTLE-WINGER—In an impressive ceremony held Friday evening Nov. 26, 1954 in the Upland Brethren in Christ Church, Miss Dorothy Jean Winger, daughter of Mr. and Mrs. Cyrus Winger, 1659 West Foothill boulevard, became the bride of Benton C. Lytle of Glenndale. About 200 guests witnessed the service performed by Rev. John Z. Martin.

OBITUARIES

"Blessed are the dead which die in the Lord."

ENGLE—Elmer E. Engle, son of Cyrus and Susan Hoffman Engle, was born near Bainbridge, Pa., Nov. 3, 1866. He departed this life October 26, 1954. Had he lived only a few days longer he would have reached the age of 88. He leaves to mourn his departure his wife, Elizabeth Heisey Martin Engle, one son, J. Martin, and one daughter, Bertha. The funeral was at the Elizabethtown Church in charge of Bishop I. W. Musser, Bishop Daniel Sipling, and Rev. C. R. Heisey. Text used was Job 5:26. Interment in East Donegal Cemetery.

DITSON—Eld. E. A. Ditson, son of Samuel and Martha Ditson of Collingwood, Ont., was born Nov. 11, 1871 and peacefully fell asleep in Jesus Dec. 9, 1954 in the G. and M. Hospital at Collingwood. Bro. Ditson was converted as a young man of 19 and united with the Brethren in Christ church of Nottawa District.

In 1906 he was called to the ministry and was active in this calling until the very end of the journey, having completed almost 49 years of gospel preaching. His particular gift was one of exhortation and teaching, and he was very useful in this field.

For many years he enjoyed a thriving business in the town of Collingwood as a baker and grocer. His careful and exemplary life left a fragrance in the town and surrounding area that few have excelled.

His wife predeceased him over three years ago, and those who immediately remain to cherish fond memories are his son John and wife and two granddaughters, who gave him every kindness they could. One brother, Thomas, besides three nieces, many cousins and a large circle of friends.

There were two funeral services on Dec. 13, 1954; Trott funeral home in Collingwood and the other in the Sixth Line Church where his body was laid to rest in the cemetery nearby.

Both services were very largely attended especially by the ministers of other communions and from the various congregations of the Canadian church.

The services were conducted by Bishop E. J. Swalm, assisted by Elders George Sheffer and Isaac Schmucker. Texts used were 2 Timothy 1:12 and Psalm 16:11.

Thus one of the oldest of our ministers in the entire brotherhood has been granted eternal and celestial retirement, and we who remain must fill the gap and serve our generation by the will of God.

HERSHEY—John E. Hershey, 91 yrs. son of the late Christian and Sarah Engle Hershey died Thursday Dec. 16, 1954 at the Messiah Home, Harrisburg after an illness of two weeks.

He was converted some 60 yrs. ago and united with the Brethren in Christ Church in the Donegal District and was a faithful member until death. Surviving are a daughter Ruth, wife of Rev. Samuel O. Brubaker, Elizabethtown, Pa., two grandchildren, 2 sisters, Mrs. Fannie Erb, Middletown, Pa. and Annie, wife of H. K. Alwine, Los Angeles, Calif., one brother, Norman E. Hershey, Florin, Pa.

Services were conducted from the Nissley Funeral Home with further services at the Cross Roads Brethren in Christ church, Florin, Pa. Officiating ministers were Rev. Harry Brubaker, Bishop I. W. Musser and Bishop Benj. E. Thuma. Text Phil. 1:21. Interment in Cross Roads Cemetery.



MCC
News Notes

ANNUAL MCC MEETING HELD DEC. 29 AND 30

During 1954 Mennonite and Brethren in Christ churches in the United States and Canada contributed \$1,890,000 in cash and material aid for their united relief and service ministry "in the name of Christ." This far-flung witness of Christian love and peace during the past year was carried out by more than 475 representatives who served in 24 countries including the United States and Canada.

This was the ministry reviewed in Chicago Dec. 29 and 30 by Mennonite and Brethren in Christ representatives who make up the Mennonite Central Committee. Following this review of relief, Mennonite aid, peace, I-W services, voluntary service and mental health activities, these representatives planned the 1955 program.

The decision to decentralize the administration of the I-W service program and to establish a committee to coordinate a ministry to I-W men was perhaps the most significant development at this 1954 annual meeting. Under this set-up all groups of I-W men will be attached to local congregations or conference institutions instead of being served directly by such central agencies as MCC or the Mennonite Relief and Service Committee, Elkhart, Ind.

This arrangement is being made so young men away from their home churches in government service can be tied as closely as possible to the service and witness of the churches and have ample opportunity for Christian growth and service. This set-up is intended to give I-W's better opportunities for personal development and satisfactory educational, social and recreational activities.

The committee on coordination of I-W administration will consist of representatives selected by Menno-

nite and Brethren in Christ groups. This committee will receive plans of how conference groups minister to their men in government service and will be a clearing house for a coordinated ministry to I-W men.

This I-W ministry plan was presented by Albert M. Gaeddert of Inman, Kan., who assumed the position of director of MCC I-W services during the past year. In one of the messages during the Wednesday evening inspirational service, Brother Gaeddert suggested that the I-W program reveals the weakness of Mennonite and Brethren in Christ churches, but offers excellent opportunities for sacrificial living, for systematic giving to the Church, for "plus service" and for a mission outreach of the Church.

"It seems to me that our churches have not done too good a job to help our young people face the world alone," Brother Gaeddert said. He went on to say that "it almost seems as if we depend upon the government to spell out where we must make sacrifices."

Another Wednesday evening message was presented by Frank J. Wiens of Reedley, Calif., director of the South American MCC program during the past five years. "The basic object and concern of aid to our brethren in South America must be to strengthen the Church," Brother Wiens said. "It is most encouraging to note that Mennonites in Paraguay struck out on missionary activity soon after their arrival." Brother Wiens outlined some of the educational and economic needs and developments essential to the Mennonite church community in Paraguay.

Harvey Toews of the Waterloo, Canada office introduced the Ailsa Craig Boys Farm, a new project which was approved by the annual meeting. This Christian home for delinquent boys is being established on a 135-acre farm donated by the Ailsa Craig Mennonite church in Ontario. Brother Toews outlined causes of juvenile delinquency, related developments leading to the establishment of this home and told of contributions that can be made to the lives of delinquents through a service "in the name of Christ."

The fourth presentation on Wednesday evening was made by Ed Peters, Mennonite potato, fruit and beef producer of Wasco, Calif. Brother Peters described the work of American Mennonite businessmen who have organized to strengthen Mennonite communities in Latin America through demonstration

projects in industry and agriculture. This group, known as Mennonite Economic Development Associates, holds before it the vision of demonstrating American know-how and making the Christian gospel known at the same time, Brother Peters said.

MEDA members met following the annual meeting. Members of the Mennonite Aid and Peace Sections met before the annual meeting began Wednesday afternoon.

Mennonite Aid Section members and directors of Mennonite Resettlement Finance Inc. had been called together to consider the continued organization and function of these two groups. This meeting passed on to the annual meeting a recommendation that MRF be liquidated and its assets transferred to MCC. The recommendation was approved by the annual meeting and the decision made to continue a study of the Aid Section organization and function.

Peace Section members, in addition to reviewing the past year's developments, heard a brief address by Orie O. Miller, MCC executive-secretary, on "New Peace Frontiers." Brother Miller expressed the feeling that Mennonites today are respected for their Christian peace testimony

as never before and have a God-given opportunity to make this position known to the world and to the Church at large.

Brother Miller told of the need for this witness in Japan, the readiness of persons at Evanston to listen and the call for assistance by CO's in Belgium and Luxemburg which do not at the present time recognize such a position. He told how Mennonite PAX men in Enkenbach, Germany, are making a most significant peace witness. A vast number of American military personnel are located in the area around Enkenbach and many persons think it unbelievable that Americans are performing a constructive service in the midst of this military situation, he said.

The Mennonite Central Committee now consists of 22 members and two associate members. Most of the members attended this year's annual meeting. Two of them—B. B. Jantz and J. B. Martin—could not be present because of illness.

Reorganization resulted in the selection of the following executive committee members: C. N. Hostetter Jr., of Grantham, Penn., chairman, representing the Brethren in Christ; H. A. Fast of North Newton, Kan., vice-chairman, General Conference

Mennonite; Orie O. Miller of Akron, Penn., executive-secretary, member at large; H. S. Bender of Goshen, Ind., assistant secretary, Mennonite; Waldo Hiebert of Hillsboro, Kan., Mennonite Brethren; William T. Snyder of Akron, assistant executive-secretary, member at large; and J. J. Thiessen of Saskatoon, Sask., Canadian Mennonite Board of Colonization. P. C. Hiebert of Hillsboro continues a member of the executive committee by virtue of being made a life member when he retired as MCC chairman.

Other committee members: Oscar Burkholder of Breslau, Ontario, Non-Resistant Relief Organization; George L. Classen of Yale, S. D., Krimmer Mennonite Brethren; William M. Enns of Winkler, Man., Canadian Mennonite Relief Committee; Henry F. Garber of Mt. Joy, Penn., Lancaster Mennonite Conference; Kenneth Geiger of Elkhart, Ind., United Missionary Church; Andrew Gingerich of Mannsville, N.Y., Conservative Mennonite; B. B. Jantz of Coaldale, Alta., Mennonite Relief Committee.

Robert Kreider of Bluffton, Ohio, General Conference Mennonite; J. B. Martin of Waterloo, Ont., Conference of Historic Peace Churches in Ontario; Boyd Nelson of Elkhart, Mennonite; Sam J. Schmidt of Marion, S. D., Evangelical Mennonite Brethren; F. H. Wenger of Moundridge, Kan., Church of God in Christ Mennonite; Abe Yoder of Hartsville, Ohio, Old Order Amish; and Merlo M. Zimmerman of Flanagan, Ill., Evangelical Mennonite.

The associate members: Jared F. Gerig of Ft. Wayne, Ind., Missionary Church Association, and George J. Rempel of Meade, Kan., Emmanuel Mennonite Church.

Missions Abroad

India

General Superintendent: Dauram Madhipura, N.E. Rlwy., Dist. Saharsa, N. Bihar, India. Rev. William R. Hoke

Saharsa Mission: Saharsa, N.E. Rlwy., Dist. Saharsa, N. Bihar, India. Dr. and Mrs. George E. Paulus, Misses Mary B. Stoner, Esther G. Book, Evelyn Bohland

Barjora Mission: P.O. Tirbeniganj, via Muriganj, N. E. Rlwy., Dist. North Bhagalpur, N. Bihar, India. Rev. and Mrs. Arthur L. Pye, Misses Ruth E. Book, Mary J. Shoalts

Madhipura Mission: Dauram Madhipura, N.E. Rlwy., Dist. Saharsa, N. Bihar, India. Rev. and Mrs. William R. Hoke

Banmankhi Mission: P.O. Banmankhi, N.E. Rlwy., Dist. Saharsa, N. Bihar, India. Rev. and Mrs. Allen S. Buckwalter, Rev. and Mrs. Joseph B. Smith

Purnea Mission: Brethren in Christ Mission House, P.O. Madhubani, Purnea, N.E. Rlwy., Dist. Purnea, N. Bihar, India. Rev. and Mrs. Charles E. Engle

Ulubaria Mission: Ulubaria, Howrah Dist., West Bengal. Rev. and Mrs. A. D. M. Dick

Africa

General Superintendent, P.O. Box 711, Bulawayo, S. Rhodesia: Bishop and Mrs. A. M. Climenhaga

Matopo Mission P. B. T. 191 Bulawayo, Southern Rhodesia: Rev. and Mrs. Alvin J. Book, Rev. and Mrs. Ira M. Stern, Miss Mary H. Brenaman, Miss Elizabeth H. Engle, Miss Mary C. Engle, Miss Ethel C. Heisey, Miss Nancy J. Kreider, Miss Dorothy M. Martin, Sr. Anna Wolgemuth

Bulawayo Outstations, P. B. 102 M, Bulawayo, Southern Rhodesia: Rev. and Mrs. Roy H. Mann

Mtshabezi Mission, P. B. 102 M, Bulawayo, Southern Rhodesia Mission: Rev. and Mrs. Glenn C. Frey, Miss Velma R. Brillinger, Miss F. Mabel Frey, Miss Ruth T. Hunt

Outstations: Rev. and Mrs. Chester F. Wingert

Hospital: Dr. R. Virginia Kauffman, Miss Martha L. Lady

Wanezi Mission P. B. S. 129 Bulawayo, Southern Rhodesia.

Mission: Rev. and Mrs. J. Earl Musser, Miss Anna R. Engle, Miss Miriam L. Heise, Miss

Mary E. Heisey, Eva Mae Melhorn
Outstations: Rev. George E. Bundy

Macha Mission, P. B. Choma, Northern Rhodesia: Rev. and Mrs. J. E. Hershey, Miss Anna M. Eyster, Miss Pauline E. Frey, Miss Anna J. Graybill, Miss Edna M. Switzer

Hospital: Dr. and Mrs. Alvan E. Thuma, Miss Edna E. Lehman

Sikalongo Mission, P. O. Box 131, Choma, Northern Rhodesia: Rev. and Mrs. A. Graybill Brubaker, Jr., Miss Gladys I. Lehman, Miss Anna L. Kettering

Nahumba Mission, P. O. Box 173, Choma, Northern Rhodesia: Rev. and Mrs. H. Frank Kipe

Japan

11 Higawara, Hagi City, Yamaguchi Prefecture, Japan: Rev. and Mrs. Peter A. Williams

Israel

Bishop and Mrs. Jesse F. Lady, P. O. Box 50, c/o M. G. Griebenow, Jerusalem, Israel

Missionaries on Furlough

Sr. Effie Rohrer, 2421 Oneida St., Pasadena 10, Calif.

Elder and Sr. George E. Paulus, Box 38, Souderton, Penna.

Sr. Verda C. Moyer, 41 Hillside Ave., Souderton, Pa.

Sr. Beulah Arnold, c/o Albert Schock, R. R. 2, Hershey, Pa.

Rev. and Mrs. David Climenhaga, Grantham, Penna.

Miss Shirley Bitner, Ridgeway, Ontario, Canada

Miss Rhoda Lenhart, c/o Dr. P. G. Lenhart, Arcanum, Ohio

Miss Fannie Longenecker, R. R. Abilene, Kansas

Miss Annie E. Winger, Delisle, Saskatchewan, Canada

Miss Florence Hensel, 2001 Paxton St. Harrisburg, Pa.

Miss Lula Asper, c/o Norman Asper, R. 2 Harrisburg, Pa.

Miss Erma Z. Hare, c/o Loy Hare, Allen, Penna.

Miss Leora Yoder, R. 2, Mechanicsburg, Penna.

Rev. and Mrs. Lewis Sider, 2001 Paxton St. Harrisburg, Pa.

A Brethren in Christ youth enters VS

Earl Willard Light of Palmyra, Penn., a member of the Brethren in Christ Church, attended the Nov. 29-Dec. 17 orientation school held at MCC headquarters, Akron, Penn., in preparation for a period of Voluntary Service. Earl is a I-W man and will be fulfilling his two years of alternative service in the Voluntary Service program. He has been assigned to Wiltwyck School for Boys, Esopus, N. Y.

With the assignment of the 26 volunteers attending this 31st school, there are now approximately 150 young people making Christ known through 21 year-round service projects sponsored by MCC. The large enrollment in this school evidences an increasing interest in Voluntary Service as an outreach of the Church.

Representatives Look Ahead on Voluntary Service

A group of Mennonite and Brethren in Christ representatives who constitute the MCC Voluntary Service Committee on Advice and Control met in Chicago Dec. 17 to review developments during the past year and to consider how VS can become a more

effective service and mission outreach of the church.

A paper on "Voluntary Service as a Spearhead of Evangelism" was presented by Boyd Nelson, secretary of the Mennonite Relief and Service Committee, Elkhart, Ind. Suggested guides for the growth of the MCC VS program were presented by Elmer Ediger, secretary of the General Conference Mennonite Board of Christian Service, Newton, Kan.

Ernest Lehman of the MCC Voluntary Service office reviewed the growth and development of the VS concept which has its beginning in the summer of 1944. Since the establishment of a year-round program in 1946, Voluntary Service has grown to the extent that each year several hundred young people seek to express the Christian gospel through this program.

During the past year, for example, more than 350 young people participated in the year-round programs sponsored by MCC and the conference groups. And during the same period, nearly 500 young people served in short-term or summer service projects.

Meet to Study Ministry to I-W Men

Mennonite and Brethren in Christ representatives met in Chicago Dec. 9 to consider how their conference groups might minister to I-W men in a better way and how their conferences and churches might be tied more closely with I-W men in their common witness for Christian love and peace.

These I-W service representatives looked with favor upon the possible establishment of a committee on coordination of I-W administration. This committee would consist of representatives from Mennonite and Brethren in Christ groups, would receive plans of how conference groups minister to their men and would be a clearing house for a coordinated ministry to I-W men.

The possibility of tying all groups of I-W men, whether small units or larger concentrations of men, to local congregations, conference institutions or conference organizations was also considered at the meeting. Both of these matters will be reviewed at the annual meeting of the Mennonite Central Committee to be held on Dec. 29 and 30.

The men attending the recent Chicago meeting and the groups they represent: Orie Kauffman of Vassar, Mich.; Clarence Lutz of Elizabethtown, Penn.; Boyd Nelson and Henry Weaver, Jr., both of Elkhart, Ind., Mennonite Church; Elmer Ediger of Newton, Kan., and William Goering of Chicago, General Conference Mennonite Church; Waldo D. Hiebert and Wesley J. Prieb of Hillsboro, Kan., Mennonite Brethren Church; George L. Classen of Yale, S.D., Krimmer Mennonite Brethren Church; Roy H. Wenger of Carlisle, Penn., Brethren in Christ Church; Merlo Zimmerman of Flanagan, Ill., Evangelical Mennonite Church; Laurence Becker of Galva, Kan., Church of God in Christ, Mennonite.

Also participating in the meeting were Albert M. Gaeddert, MCC I-W services director; Virgil Vogt, assistant in the Akron I-W services office; Paul Holdeman, I-W area director for Colorado, Kansas, Nebraska and South Dakota; David Habegger, I-W area director for Illinois and Wisconsin; and Richard Ratzlaff, Chicago I-W leader.

Five Peru Pax Men Arrive in Paraguay

Five of the 10 PAX men clearing jungle and building a roadway in Peru under the R. G. LeTourneau organization have arrived in Paraguay where they will assist in the construction of Mennonite colony roads.

MCC headquarters in Akron, Penn., received word of their safe arrival on Dec. 23

and it is likely they arrived around that date. The names and addresses of the five PAX men to arrive in Asuncion: Bruce Boshart of Cucamonga, Calif.; Jake Funk of Ile des Chenes, Man.; Carl Hooley of Elkhart, Ind.; Ed Ratzlaff of Mountain Lake, Minn.; and Philip Roth of Orrtanna, Penn.

Their first assignment in Paraguay will be to assist in the construction of a graded road from Hoffnungsfeld, the freight terminal for the three Chaco colonies, to the rail head know as Kilometer 145, which is a distance of 40 kilometers or about 25 miles. Construction of this Hoffnungsfeld-Kilometer 145 is already underway. Should the possibility of building a roadway between Asuncion and the Chaco become a reality, these PAX men will assist in that construction. The construction of such improved transportation facilities will do much to improve economic conditions in the Paraguayan colonies.

The five men remaining in Peru will continue their service with the LeTourneau organization. Mr. LeTourneau has expressed a great deal of satisfaction with the service of the 10 Mennonite PAX men and indicated possible interest in having several more such personnel.

The names and addresses of the PAX men remaining in Peru: Harry Bert of Newberg, Penn.; Willard Ebersole of Warren, Ill.; Paul Fry of Manheim, Penn.; William Nofziger of Wauseon, Ohio; and Cloy Roth of Milford, Nebr.

Future of UMT Rests with 84th Congress

In recent weeks there have been queries from Mennonite church members regarding the future of military service in the United States.

These questions are occasioned by the expiration of the present Selective Service Act (the Universal Military Training and Service Act of 1951) on July 1, 1955, unless extended. It is expected that legislation will be introduced early in the 84th Congress to amend or replace present conscription laws.

While it is still too early to predict exactly what proposals will be made, Defense Secretary Charles E. Wilson has said he would ask for continuation of the 24-month Selective Service draft for another four years from June 30, 1955. He also stated he intends to press for continuation of long-term voluntary enlistments and a modified form of universal military training. Under the Wilson plan young men would have the choice of being inducted into the Army for two years, enlisting in the Air Force or Navy for four years, or taking six months' basic training and then serving in a National Guard or organized reserve unit for at least 9½ more years.

Indications are that a principal feature of any new bill will be a proposal for a compulsory strong reserve. It is reported that strong differences of opinion exist as to the period of compulsory training and/or active service which should precede drafting into the reserves.

It seems likely that the present exemption, deferment and civilian alternative service provisions will be recommended to Congress with possibly some tightening up on deferments. The MCC Peace Section is keeping alert to any of these developments.

Items from the News

Religious Liberty Triumphs in Italy

NEW YORK (E/P) The principle of full religious toleration won a clear-cut victory recently in overwhelming Roman Catholic Italy. Again and again since the war, Italian police have acted against some proselytizing Protestant sects (e.g., Assemblies of God, Church of Christ), have fined or arrested members and broken up services. Now Italy's highest administrative tribunal, the Council of State has ordered the Ministry of the Interior to grant juridical recognition to the Assemblies of God churches in Italy. The council severely criticized the police for having often ignored Italy's post-war constitution, which permits religious liberty for all. In practice, the ruling means that eventually all Protestant sects in Italy will probably have 1) tax-free places of worship, 2) the right to hold public services and solicit funds, 3) the right to perform legally binding marriage ceremonies and other religious rites.

Dislikes Religion Mixed with Commercials On TV

LONDON (E/P) Gen. Wilfred Kitching, world leader of the Salvation Army who recently returned from a tour of the United States and Canada, said here he had been distressed by American television because it mixed "the most sacred programs with advertisements for all manner of goods. By the time you have mixed up motor oil and baking powder with the Lord's Prayer and the 23rd Psalm," he asked, "what opportunity is there for the creation of a religious atmosphere?"

Gen. Kitching believes there is a "much better chance of peace today." He pointed out that within the last five years there have been "many international incidents anyone of which, had it occurred 25 years ago, would have started a first-class war." He said he was agreeably surprised that the American reaction to the recent shooting down of a U.S. plane by the Russians "showed no hint of a vengeful spirit" and felt sure the Americans "are not going to be aggravated by pinpricks."

Canada Revival Sparks Permanent Crusade

EDMONTON, Canada (E/P) Forty Alberta Churches cooperated in Evangelist Hyman Appelman's three weeks revival just ended here. Rev. D. H. Russell, pastor of the Edmonton Free Methodist Church, who served as General Chairman of the Edmonton Evangelistic Crusade, announced that the results of the campaign were so satisfactory that the Crusade, which was organized for the sole purpose of promoting the meetings will continue permanently with a purpose of conducting area-wide revivals in the future. Attendance at the meetings rose steadily throughout the campaign, with crowds ranging from 1600 to 7000, and the choir, led by A. Earl Davis, song leader, grew from 108 to 700. Every attendance record for similar campaigns in the area were broken by a margin of 50 per cent and more.